

CHALLENGE TO GHULAH HAZIMIYAH

Shaykh al-Islām ibn Taymiyyāh perfectly describes the Bid'ah of Hāzimiyyah:

"...However, from the realm of the people of innovation is that they innovate sayings & consider it obligatory [to be known] in the religion, infact they consider it apart of Ēmān which one must believe in, and they make Takfīr upon whoever disagree's with them regarding it, and they declare lawful his blood, just like the actions of the Khawārij & Jahmiyyāh & Rāfidah & Mu'tazilah & other deviants, and Ahlāl Sunnāh do not innovate sayings, nor do they perform Takfīr upon the one that is mistaken in his Ijtihād, even though their opponents [among the innovators] legalise their blood, just as how the Sahābah didn't make Takfīr upon the Khawārij, even though they made Takfir upon 'Alī & Uthman & whoever supported them, and they declared lawful the blood of the Muslims who differed with them..."

[Minhaj Al-Sunnah (5/95)]

Rayat Al-Uqab



The Ashā'irah do not give the Ism of Shirk before the Risālah, they believe in excuse of ignorance in both Ism & Hukm before Hujjah. Now, the majority of the Scholars from Ahlal Sunnah didn't make Takfīr upon the Ashā'irah, does this mean they are Kuffār? Infact, even those Scholars who made Takfīr upon the Ashā'irah, did anyone of them mention "The Ashā'irah are Kuffār because they believe in excuse of ignorance before Hujjah"...??

Shaykh al-Islām Ibn Taymiyyah said: "The over-whelming majority of the Salaf and Khalaf are of the view that whatever is before the advent of a Messenger, from Shirk and Jāhiliyyah is bad and heinous, and it is wicked/evil, however they do not deserve to be punished (in the Dunyā & Ākhirah) except after the advent of a Messenger, and based upon this, the people had 3 opinions regarding Shirk, Oppression, Lying, Fawāhish (like Zinā) etc:

It has been said that its heinousness is known by the intellect, and that they deserve to be punished for that in the Hereafter, even if a Messenger didn't come to them, as the Mu'tazilah say, and it has been said that there's no heinous or good or wickedness pertaining them (i.e. Shirk and Stealing etc...) before being addressed (with a message) as the Ash'ariyyah say, and those who agreed with them, and it has been said that it's bad and wicked and heinous before the advent of a Messenger, however the punishment (in th Dunyā & Ākhirah) only deserves to occur with the advent of a Messenger, and the over-whelming Majority of the Salaf and most of the Muslims are upon this view, and this is what the Qur'ān and Sunnah indicates, for verily it contains therein a clarification that what the Kuffār are upon is wicked, heinous and terrible, before a Messenger (reaching them), even though they do not deserve to be punished (in the Dunyā & Ākhirah) except by the (arrival) of a messenger" [Al-Fatāwah 11/676-677]

Just to break it down in short:

1) The Mu'tazilah believe Shirk and Stealing is known as bad before the advent of a Messenger, due to the intellect and Fitrah, and Ahl al Sunnah agree that something can be known as good and bad without a Message, however the Mu'tazilah say that they will be punished in the Dunyā and Ākhirah before the Message reaches them, and this is wrong.

2) In opposition to the Mu'tazilah, the Ashā'irah have a well known Principle in their Usūl that the intellect on its own cannot perceive what is good or bad, so they don't believe Shirk, Stealing and Zinā is bad in and of itself, except if a Message comes to say it's bad and evil, so they do not apply any Asmā' (Labels) or Ahkām (Rulings) before the Hujjāh, and this is also wrong.

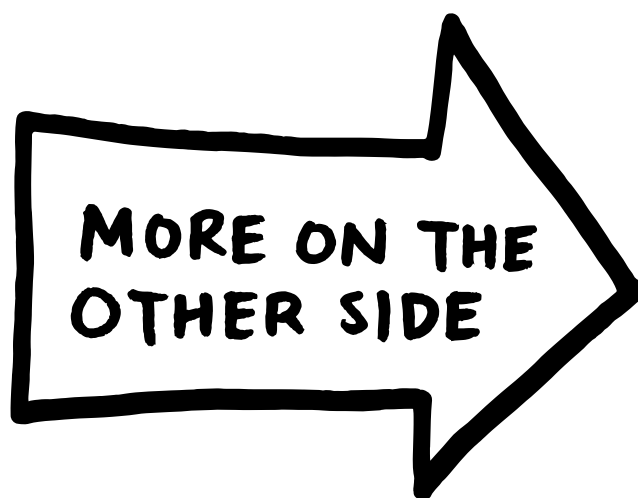
3) Ahl al Sunnah believe that Shirk and Oppression etc...is bad and wicked due to the sound intellect, even if it's before the advent of a Messenger, and the proofs for this are numerous throughout the Qur'ān and the Sunnah, which I won't get into now. Ahl al Sunnah affirm the Ism of Shirk before the Hujjāh, however they don't believe the Mushrik is punishment except after the Hujjāh is established.

So back to the question, if the issue of applying the "ism" (label) of Shirk on an individual was part of Asl al-Dīn, then why didn't the Imāms of Ahl al Sunnah make Takfīr upon the Ashā'irah and mention they are "Excusers", and secondly, the Ashā'irah even went further and said "Shirk is only bad because the Message told us", so they don't even consider Shirk in and of itself as something bad, unless a message comes to tell them that, which is a Bātil Principle, yet none of the Imāms of the Ummah made Takfīr upon them based upon this, let alone making Takfīr upon whoever excuses a "specific" individual due to misconceptions and Ta'wīl.

What you have done is invented false unrestricted principles and inserted it within Asl al-Dīn, making Takfīr upon whoever disagrees with you among the whole nation of Muhammad Shaykh al-Islām ibn Taymiyyāh perfectly describes the Bid'ah of Hāzimiyyah in Minhāj al-Sunnāh (5/95):

"...However, from the realm of the people of innovation is that they innovate sayings & consider it obligatory [to be known] in the religion, infact they consider it apart of Ēmān which one must believe in, and they make Takfīr upon whoever disagree's with them regarding it, and they declare lawful his blood, just like the actions of the Khawārij & Jahmiyyāh & Rāfidah & Mu'tazilah & other deviants, and Ahlāl Sunnāh do not innovate sayings, nor do they perform Takfīr upon the one that is mistaken in his Ijtihād, even though their opponents [among the innovators] legalise their blood, just as how the Sahābah didn't make Takfīr upon the Khawārij, even though they made Takfir upon 'Alī & Uthman and whoever supported them, and they declared lawful the blood of the Muslims who differed with them..."

Δ Written by Brother AbuBakr At-Tarablusi (May Allah Hasten His Release)



A Reply to those who consider Takfīr from Aslu Dīn* (My response to a Hāzimī in which I didn't get a proper reply back).

Bārak Allāhu feek, you have mentioned it yourself:

"Allāh Ta'āla clarified in His Book that there is no excuses for the person who commits Kufr/Shirk al-Akbar except the person who is in a state of ikrāh"

^ This proves my point regarding the differentiation between believing worshipping other than Allāh is {Kufr}, and making {Takfīr} upon whoever worships other than Allāh:

1. Believing worshipping other than Allāh is "Kufr" - This is Aslu Dīn (known by the intellect).
2. Making "Takfīr" upon whoever worships other than Allāh - This is not Aslu Dīn (known by the text), since the Qur'ān has told us that "Ikrāh" is an excuse ('udhr) when it comes to "Takfīr" as you have shared.

Now you are saying "Ikrāh" is the only excuse that Allāh has clarified in His Book, this doesn't matter, the main point is that we came to know that "Ikrāh" is an impediment of "Takfīr" from the text, not our intellect, therefore "Takfīr" is not from Aslu Dīn (like believing in the Kufr of worshipping other than Allāh).

Yes, we can say whoever includes "Darūrah" and "Jahl" as an impediment of "Takfīr" is mistaken and going against the Qur'ān, but we must show him that they are not impediments of Takfīr, and if that is shown to him with his doubts removed, he becomes a Kāfir 'for denying the text' (this is the criterion in Clear/Unclear matters).

Now if you want to disagree with me and say there's no difference between "Kufr" and "Takfīr" and both of them are from Aslu Dīn, then this necessitates that you must make Takfīr upon Shaykh Ahmad Al-Hāzimī:

Since Shaykh Al-Hāzimī doesn't make Takfīr upon the one who excuses a Tāghūt Mushrik Ruler due to having 'doubts' of "Kufr Duna Kufr" in the issue of ruling by other than what Allāh has revealed.

^ This makes Shaykh Ahmad al-Hāzimī a 'Āthir, since he didn't make Takfīr upon someone for excusing a Mushrik, and this is Aslu Dīn.

- Now, Al-Hāzimī himself said "It's because the issue of ruling by other than what Allāh has revealed is open to misconceptions and doubts, and there are statements from the salaf, kufr duna kufr..." [paraphrased].

But look what he says next, "However as for calling upon the dead, there is no misconception in this, this is clear-cut known in the religion by necessity..." [paraphrased].

^ Allāhu Akbar! These words completely contradict the concept of "Takfīr" being from Aslu Dīn, Since Al-Hāzimī said the Shirk of legislating man-made laws is open to misconceptions (unclear matter), whereas the Shirk of calling upon the dead isn't open to misconceptions (clear matter).

^ And this shows that the "Criterion" for the 3rd Nullifier returns back to "denying the text", and the matter of Takfīr upon the Mushrikīn is originally clear among the Salaf, but unclearness & obscurity can appear depending upon the time and place, like in our times with regards to some of the Mushrikīn that claim Islām, due to the misconceptions and Irjā'.

What's strange is that Al-Hāzimī says otherwise in Egypt & commits apostasy (according to his own beliefs) by saying it's permissible to blind follow someone who gives excuse of ignorance - Then after his students wanted clarification from him, since he said Kufr and he was not in the state of Ikrāh, so he released a statement saying that the Shuyūkh of Masr are all Jahmiyyah, they hardly know about this issue (i.e. Excuse of ignorance), it would cause a war over there, so here he is showing that it's an unclear matter, so how could he claim it's clear & known in the religion by necessity?! Infact how can anyone take it a step further & claim it's from Aslu Dīn (must be known onnce u reach maturity or else ur a mushrik!) - This shows that Al-Hāzimī himself has contradicting statements on the issue.

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